

THE
LATTER-DAY SAINTS
MILLENNIAL STAR,

EDITED BY PARLEY P. PRATT.

No. 8. Vol. I. DECEMBER, 1840. Price 6d.

LETTER FROM ELDER JOS. SMITH.

[The following Letter was originally published in the "Times and Seasons" of July last. It was written by Mr. Joseph Smith from prison, during his confinement, in the persecution of 1838-9. We publish it in order to exhibit the spirit of courage, boldness, faith, assurance, charity, wisdom, and virtue with which it pleased God to endow him and his fellow-sufferers under the most trying circumstances which it is possible for human nature to endure. Those who have heard the character of this man of God slandered and vilified by those who know nothing of him, will be able to form some idea of him from this Letter.]:—

Liberty Prison, Clay County, Mo.

We continue to offer further reflections to Bishop Partridge and to the Church of Jesus Christ of Latter-Day Saints; whom we love with a fervent love, and always bear them in mind in our prayers to our heavenly Father. It still seems to bear heavily in our minds, that the Church would do well to secure the contract of land offered them by Mr. Isaac Galland, and cultivate the friendly feelings of that gentleman, inasmuch as he shall prove himself to be a man of honor and a friend to humanity; we think his letters breathe a kind and generous spirit.

We suggest the idea of praying fervently for all men, particularly those who manifest any degree of sympathy for the suffering people of God. We think that the United States surveyor, Isaac Van Allen, Esq., the attorney-general, and Governor Lucas, of the Iowa Territory, from the kindness they manifest, may be of great service to the church. It seems to be deeply impressed upon our minds, that the Saints ought to lay hold of every opening, in order to obtain a foothold on the earth, and be making all preparation that is within their power for the terrible storms that are now gathering in the heavens, with darkness, and gloominess, and thick darkness, as spoken by the prophet, which cannot be now long time lingering; for there seems to be a whispering by the angels of heaven, who have been intrusted with the council of these matters for the last days; and who have taken council together, and among the affairs transacted by that honourable council, they have taken cognizance of the murder of our beloved brethren at Hanns Mill, as well as those who were martyred with D. W. Patten, and have passed some decisions peradventure in favour of the Saints, these decisions will be made known in

their time. We are desirous, that in your general conferences, everything should be discussed with candour and propriety, lest you grieve the Holy Spirit, which should at all times be poured out upon you, when you are exercised with the principles of righteousness and are properly affected one towards another. Be careful to remember those who are in bondage, heaviness, and deep affliction for your sake. If there are any among you, who aspire after their own aggrandizement and opulence, while their brethren are groaning in poverty, and labouring under sore trials and temptations, they cannot be benefitted by the intercessions of the Holy Spirit: we ought at all times to be very careful that such highmindedness never have place in our hearts, but condescend to men of low estate, and with all long suffering, bear the infirmities of the weak. There are many called but few are chosen, and why are they not chosen? Because their hearts are set upon the things of the world, and are aspiring to the honours of men; they do not learn the lesson that the rights of the priesthood are inseparably connected with the powers of heaven: and that the powers of heaven cannot be controlled nor handled, only upon the principles of righteousness, that they may be conferred upon us it is true, but when we undertake to cover our sins, to gratify our pride, vain ambition, or to exercise dominion or compulsion over the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves, the Spirit of the Lord is grieved, then amen to the priesthood, or to the authority of that man; behold ere he is aware, he is left to kick against the pricks, to persecute the saints, and to fight against God.

We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, to begin to exercise unrighteous dominion, hence many are called, but few are chosen. No power or influence can, or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness, by meekness and by love unfeigned; without hypocrisy, and without guile: reproving with sharpness when moved upon by the Holy Ghost, and afterwards showing forth an increase of love towards him whom thou hast reproved, lest he esteem thee to be his enemy, so that he may know that thy faithfulness is stronger than the cords of death. Let the soul be full of charity towards all men, and virtue guard thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God, and the doctrines of the priesthood shall distil upon thy soul, as the dew from heaven; thy sceptre shall be an unchanging sceptre of righteousness, the Holy Ghost shall be thy constant companion, thy dominion shall be an everlasting dominion, the ends of the earth shall enquire after thy name; fools shall have thee in derision, hell shall rage against thee, while the pure in heart, the wise, the noble, and the virtuous shall seek council, authority, and blessing constantly under thy hand: thy people shall never be turned against thee by the testimony of traitors, although their influence shall cast thee into trouble, and into prisons, thou shalt be had in honor, and but for a small moment, and thy voice shall be more terrible in the midst of thy enemies than the fierce lion, because of thy righteousness; and thy God shall stand by thee for ever and ever. If thou

art called to pass through tribulation, if thou art in prison among false brethren, if thou art in perils among robbers, if thou art accused of all manner of false accusations, if thine enemies fall upon thee, if they tear thee from the society of thy parents, and if with a drawn sword, thine enemies tear thee from the bosom of thy wife and thy offspring, while thy eldest son, although but six years of age, shall cling to thy garments, and shall say my father, my father, why cannot you stay with us.—“Oh my father what are the men going to do with you,” and then he shall be thrust from thee by the sword, and thou be dragged to prison, and thy enemies prowl around thee like wolves for the blood of the lamb; and if thou should be cast into the hands of murderers, and the sentence of death be passed upon thee, if thou be cast into the deep, if the bellowing surge conspire against thee, if fierce winds become thy enemies, if the heavens gather blackness, and all the elements combine to hedge up the way, and above all, if the very jaws of hell shall gape open her mouth wide after thee; know thou my son, that all these things shall give thee experience, and shall be for thy good. The son of man has descended below them all, and art thou greater than he? therefore hold on thy way, and the priesthood shall remain with thee, thy days are known, and thy years shall not be numbered less; fear not what man can do, for God shall be with thee for ever and ever.

We would suggest the propriety of the brethren settling in such places where they may find safety, which may be found between Kirtland and Far West, it will be necessary to do so for the present, until God shall open out a more effectual door. Again

we would suggest to the brethren that there be no organisation of large bodies upon common stock principles, until the Lord shall signify it in a proper manner; as it opens such a field for the avaricious, the indolent, and the corrupt-hearted, to prey upon the virtuous, the industrious, and the honest. We have reason to believe that many things were introduced among the saints, before God had signified the time, and notwithstanding the principles and the plans may have been good, yet aspiring men, who had the form of godliness but not the substance, by their aspiring notions brought trouble, both upon themselves and the saints at large. However the time is coming, when God will signify many things, which are expected for the well-being of the saints. We would likewise suggest for your consideration, the propriety of the saints gathering up a knowledge of all the sufferings and abuses put upon them by the people of this state, and also the loss of property, and the amount of damages which they have sustained, and also the names of all persons who have taken a part in their persecutions; perhaps it would be well for a committee to be appointed, to collect the statements and affidavits of brethren on this subject, and also to gather up the libelous publications which are about in the world, and present the whole concatenation of diabolical rascality and nefarious and murderous impositions before the laws of government, and to the world at large. This we think is a duty enjoined upon us by our heavenly Father, and which must be attended to before we can ask Him to come out of his hiding place; and also that the nation may be left without excuse. It is a duty we owe to our country, whose laws have been

trampled on, and set at naught—a duty we owe to our wives and children, who have been made to bow down with grief, sorrow and anguish under the most damning hand of murder, tyranny, and oppression, supported and urged on by the influence of that spirit, which has so strongly rivetted the creeds of the Father, who have inherited lies upon the hearts of the children, and filled the world with confusion and prejudice; which has been growing stronger and stronger, and has become a source of corruption, until the earth groans under its iniquity; it is an iron yoke and a strong band. It is a duty we owe to the widow and the fatherless, whose husbands and fathers have been murdered under its iron hand, which dark and blackening deeds are enough to make hell itself abudder and stand aghast, and the hands of man to tremble and paley.

These things ought then to be attended to with great earnestness; let no man count them as small things, for there is much that lies in futurity pertaining to the saints, which depend upon our present action. You are aware brethren, that a very large ship is benefitted very much by a small helm in the time of a storm, by being kept work ways with the wind and the waves; therefore dearly beloved brethren, let us cheerfully do all things that is in our power, and then we may stand still, and see the salvation of God.

We further caution our brethren against the impropriety of the organization of bands or companies, by covenants, oaths, penalties, or ceremonies, but let the time past of our experience and suffering by the wickedness of Doctor Avar suffice, and let our covenants be that of the everlasting covenant, as it is contained in the

holy writ, and the things which God has revealed unto us; pure friendship always becomes weakened the very moment you undertake to make it stronger by penal oaths and secrecy. Your humble servants intend from henceforth to disapprove every thing that is not in accordance with the fulness of the gospel of Jesus Christ, and which is not of a bold, frank, and upright nature; they will not hold their peace as in times past, when they see iniquity beginning to rear its head for fear of traitors, or the consequences that shall follow, from reproving those who creep in unawares, that they may get something to destroy the flock. We believe, that from the experience of the saints in times past, they will henceforth be always ready to obey the truth, without having men's persons in admiration, because of advantage, we ought to be aware of those prejudices, (which are so congenial to human nature) against our neighbours friends, and brethren of the world, who choose to differ with us in opinion, and in matters of faith; our religion is between us and our God: their religion is between them and their God: there certainly is a tie to those of the same faith which is peculiar to itself, but it is without prejudice, gives full scope to the mind, and enables us to conduct ourselves with liberality towards those who are not of our faith; this principle, in our opinion, approximates the closest to the mind of God, and is God-like. There is a duty, which we in common with all men, owe to governments, laws, and the regulations in the civil concerns of life; these guarantees to all parties and denominations of religion, equal and indefensible rights, all alike interested; and they make our responsibilities one towards another

in matters relating to temporal affairs, and the things of this life; the former principles do not destroy the latter, but bind us stronger, and make our responsibility, not only one towards another, but unto God also; hence we say, that the constitution of the United States is a glorious standard, it is founded in wisdom, it is a heavenly banner, and is to all who are privileged with the sweets of its liberty, like the cooling shade and refreshing water of a great rock in a thirsty and weary land; it is like a great tree under whose branches, men from every clime, can be shielded from the burning rays of an inclement sun; we are deprived of the protection of this glorious principle, by the cruelties of those who only look at the time being for pasture; and who forget that the L.D. Saints, as well as the Presbyterians and every other denomination, have equal rights to partake of the fruits of the great tree of our national liberty; yet notwithstanding we see what we do, and feel the effects of the cruelty of the enemies of freedom; that fruit is no less precious and delicious to our taste, we cannot be weaned from the milk, neither can we be drawn from the breast, nor will we deny our religion because of the hand of oppression, but we will hold on until death. We say that God is true, that the constitution of the United States is true, that the Bible is true, the Book of Mormon is true, that Christ is true, that the ministering of angels is true; and "we know we have a house not made with hands, eternal in the heavens, whose builder and maker is God," a consolation which our oppressors cannot feel, when fortune or fate may lay its hand upon them as it has on us. We ask, what is man? Remember, brethren, that time and chance happeneth to all man.

We subscribe ourselves your sincere friends and brethren in the bonds of the everlasting gospel, and prisoners of Jesus Christ.

JOSEPH SMITH, JUN.,
HYRUM SMITH,
LYMAN WRIGHT,
CALNE BALDWIN,
ALEXANDER MC RRA.

ELDER J. TAYLOR'S CLOSING REPLY

TO MR. CURRAN.

(From the "Main Sun" of October 30th.)

TO THE EDITOR OF THE MAIN SUN.

SIR—As Mr. Curran has published his last and concluding article, I hope that I shall not be under the necessity of troubling you with any more of my communications on this subject. I hope, Sir, that you will bear with me if I am a little tedious in this.

Several subjects have been referred to by Mr. C. in his three communications—subjects which he considers to be at variance with divine truth, some of which I have briefly referred to in my former communications, but which I wish now more fully to enter into, and shall take them up in order as they present themselves before me. One of these is, that we have got apostles; another that we believe in new revelation; the next is, that we have prophets; the following, that we believe in the Melchizedek and in the Aaronic priesthood; a fifth is in a quotation from the book of Mormon, where it speaks of many plain and precious parts having been taken from the word of God. These, Sir, as far as I am able to understand his reasonings, are the principal objections that he has to this doctrine—these are the "heresies, blasphemies, false

doctrines, delusions, and impositions," &c., &c., which he says that these fanatics, &c., have palmed upon the public, &c. We do not profess to be able to do justice to a subject of such magnitude in the limited space that can be allowed in the columns of a newspaper, but shall bring these grave charges in as concise a manner as possible to the light of truth, and see what the blasphemies, &c. are.

Blasphemy 1.—"They have got a new apostolate," and he quotes a revelation to show that God has chosen "twelve apostles: that an apostle is an elder, and that it is his calling to confirm the church by laying on of hands, for the baptism of fire, and of the Holy Ghost, according to the Scriptures." Where, then, is the blasphemy here? In what respect is this unscriptural? Is it in an apostle being an elder? Surely not; for in 1 Peter, v. 1, Peter, who is an apostle, says "The elders which are among you I exhort, who am also an elder." Is it that it is wrong, incompatible with that calling, or unscriptural, for an apostle to lay on hands for the gift of the Holy Ghost? surely not; for Paul laid his hands upon twelve disciples that had been baptised unto John's baptism, and "they received the Holy Ghost, and spake with tongues and prophesied." Acts xix. 6. And again, when the inhabitants of Samaria had received the word of God, through the preaching of Philip, and were baptized by him, the Holy Ghost had not fallen upon any of them; "and when the apostles which were at Jerusalem, heard that Samaria had received the word, they sent unto them Peter and John, who when they were come down prayed for them that they might receive the Holy Ghost, then laid their hands on them, and they received the Holy Ghost.—Ibid

viii. 17. Where, then is this difficulty? I suppose from the Doctor's remarks it is that there should be any apostles at all. I would here ask, as I did in one of my former communications, when did the Lord abrogate, do away with, or alter the religion of the New Testament? Where do we find it on record, that a new set of officers should be introduced; and that those whom God hath appointed should be taken away? Surely not in the Scriptures; and Mr. C. does not believe in any new revelation. I wish I could persuade him that the old revelation was true, and get him to abide by that teaching, to believe in the doctrines of the Old and New Testament, and obey the ordinances that are therein pointed out; but he tells us that these are things that the Church of Rome have contended for, and I should say correctly, too, if they could make good their claim to apostolic succession, and point out an unbroken, uncorrupted chain, together with the pure doctrines and ordinances as they emanated from our Saviour, and were taught by his apostles; but if they cannot do this, does this alter the principle?—does this make the word of God untrue? Surely not. As this apostleship, &c., has become corrupted, hence arises the necessity of the Lord's revealing himself from heaven, and restoring it; which brings me to the second of Mr. C.'s supposed blasphemies, &c.

Blasphemy, &c. 2.—"Yet of all professed churches, that which pretends to additional revelations, has the very worst claims to such a distinction, and clearly displays its anti-Christian character. But why so? Did not God's people in every age of the world pretend to additional revelations? hence Adam, Abel, Cain, Enoch, Noah, Abraham, Isaac, Jacob,

Moses, Joshua, Isaiah, Jeremiah, Daniel, Ezekiel, Joel, Malachi, &c., in the Old Testament, and Zachariah, Mary, Elizabeth, Joseph, Simeon, the wise men, the shepherds, Peter, Paul, Matthew, Mark, Luke, John? And not only did they enjoy this unspeakable privilege, but it was given to all the churches in the apostles' days, for a *manifestation* of the spirit was given to every one to profit withal, and no man could say that Jesus was the Lord but by the *Holy Ghost*; and if the Holy Ghost made it manifest, he had *new revelations*: I should reason very different to the Dr., and should say, that of all churches in the world, that which did not pretend to additional revelations had the least claims to be the church of God, for God has always dealt with his people upon this principle: in every age, whenever and wherever he has had a people, he has revealed himself to his prophets, and to his people, in every dispensation, not only to Jews, but to heathens, as to Pharaoh, to Nebuchadnezzar, to Cornelius, and on one occasion he gave revelation to an ass.

Blasphemy, &c. 3.—We believe in prophets, as well as apostles and new revelation; but I ask wherein is this blasphemy or superstition? Were not most of the before-mentioned individuals to whom God revealed himself, prophets? Surely they were; the spirit of prophecy existed both in the Old and New Testament churches. Paul saw the apostacy of the Gentile churches, and said, "the mystery of iniquity doth already work and will work," &c. And again, "in the last days perilous times shall come," &c. John on the isle of Patmos, had the curtains of heaven withdrawn, and the purposes of God developed; the glories of the eternal world burst upon his view, and whilst wrapped in pro-

phetic vision, he beheld, and prophesied of things that should transpire throughout every subsequent period of time, until the final winding up scene of things. Peter, James, Jude, Matthew, Mark, and Luke were all in possession of this principle, and the church as well as the apostles, for Agolens and Philip's daughters *prophesied*, and Paul tells the Corinthian church to "follow after charity, and desire spiritual gifts, but rather that they may *prophecy*;" and further remarks, ye may all *prophecy* one by one; and again "to another *prophecy* by the same spirit." Peter, in quoting from Joel, Acts ii., says, "upon my servants and handmaidens will I pour out of my spirit and they shall *prophecy*." But it may be said that these things are not necessary now. The Lord never says so. Peter says "the promise is unto you, and unto your children, and to all that are afar off, even to as many as the Lord our God shall call;" and if I can be shown a person whom the Lord our God does not call, I will shew a person to whom this promise does not apply. Men tell us that apostles, prophets, &c. were placed in the church for the establishment of the gospel in the primitive days. Paul in Ephes. iv., says that they were placed in the church "for the perfecting of the saints, for the work of the ministry, and that we may not be carried about with divers winds of doctrines," &c.; and as the apostle says that they were placed in for that purpose, I believe him, and if we ask how long they were to continue, he answers, "until we all come in the unity of the faith, and of the knowledge of the Son of God into a perfect man," &c. I would here ask who is so likely to perfect the saints as the men whom God appointed? Let God once

speak from the heavens, let the spirit of prophecy be restored, and men be governed by it, and creeds would tumble to the ground, party spirit would cease, and sectarianism would hide its hoary head for ever. And what is the reason that we have so much sectarianism, and are carried about with divers winds of doctrines?—because we have not the means to perfect the church that God gave for that purpose: viz., apostles, prophets, pastors, teachers, and evangelists; and because men have transgressed the laws, changed the ordinances, corrupted the gospel, and lost the priesthood, there is a necessity for God again revealing himself from the heavens, and restoring them, for among other things that the apostles, &c., were placed in the church for was, that of the work of the ministry, which brings me to Mr. C.'s next blasphemy.

Blasphemy, &c. 4.—“There are in the Church two priesthoods, namely, the Melchizedec and the Aaronic.” I mentioned in my last, that Christ had the Melchizedec priesthood; and that as a necessary consequence Melchizedec had Christ's priesthood; that the Melchizedec priesthood was greater than, and distinct from, the Aaronic; that it existed before the Mosaic economy; and I would further remark, that it was the priesthood which Christ had, when the *ceremonial law*, the law of carnal commandments and ordinances, was done away with, and which the apostles had, and the elders of the church also;—hence the apostles were chosen by Jesus Christ—were set apart to deliver his testimony,—they were his witnesses,—they were ordained and sent by him, twelve in number, and one fell; another was chosen in his place. Where was the necessity of this if there was no priesthood? How was Paul called? The

Lord Jesus Christ spake to him from the heavens, and told him that he was a chosen vessel unto him; and then Annanias baptized and laid hands upon him. Timothy had a gift, for “Christ ascended into heaven, and gave gifts to men, and he gave some apostles, and some prophets,” &c. How did Timothy obtain his gift? By “prophecy, and the laying on of hands,” and we are told that the apostles ordained elders in all the churches; and moreover Paul says, “no man taketh this honour upon himself, but he that is called of God, as was Aaron.” And yet Mr. C. thinks that it is “blasphemy,” &c., for us to believe in priesthood. But he seems to be more puzzled with the Aaronic priesthood. As I should be trespassing too much upon the columns of your journal, were I to enter fully into it, I shall briefly touch upon it. Mr. C. expresses his surprise, that the backwoodsmen of America should profess to be the literal descendants of Aaron. Who said they were? The revelation referred to, says, that he that holds the *keys* of this priesthood, must be a literal descendant of Aaron; but as Mr. C. has shown himself entirely ignorant of priesthood, it is not likely that he would know the difference between one that held the keys of that priesthood, and one that did not. Christ gave unto Peter “the keys of the kingdom of heaven,” Matt. xvi. 18; and further tells his disciples, that “whatsoever they should bind on earth should be bound in heaven,” Matt. xviii. 18. Peter held the *keys* of the Melchizedec priesthood. I need not ask the Doctor what these keys were; for he does not know. That there was two distinct authorities in the primitive church, in regard to the administration of ordinances, is

evident,—hence John the Baptist baptized, but did not lay on hands for the gift of the Holy Ghost, he said that Christ should baptize them with fire and with the Holy Ghost. What priesthood had John? The Aaronic. From whence was his baptism? From heaven: he administered to our Saviour. Why did he continue to baptize at the same time that our Lord's disciples did? Because, with regard to the administering in the ordinance of baptism, this lesser priesthood shall continue good. Why was it that Philip baptized, and could not lay on hands for the gift of the Holy Ghost? Because he possessed the less, and not the greater priesthood. But some say, that the apostles alone possessed power to lay on hands for the gift of the Holy Ghost; this, however, arises from ignorance. Ananias laid hands on Saul for the gift, and was not an apostle; and others might be mentioned. I must now leave this, and go to the apostles,—they were told to tarry at Jerusalem until they were endued with power from on high; and why so? Because God had called them to an important calling, even that of the priesthood. He had laid on them an onerous duty,—they were the messengers of the nations—the legates of the skies; their testimony was going to seal the doom of the nations; the belief in, and obedience unto it, would save men in the celestial kingdom of God, and the rejection of, and unbelief in it, would damn men; it would either prove “the savour of life unto life, or the savour of death unto death;” and it was “woe unto them if they preached not the gospel.” Not like something that the Doctor commended in Douglas a while ago—a heterogeneous mass of conflicting opinions, concocted by the frightful imagination of his own bewildered fancy, pricelessness and power-

less, and godless—a wild chimera of the brain started on speculation, and ended, because it did not answer. Had he possessed the apostle's calling, the world might all have been damned for anything he cared; but the Lord did not tell him to go, nor did he ever bid him stop; and yet he is the man that is going to set the world right about these things.

Blasphemy 6th.—“Behold they have taken away from the book of the Lamb, many parts that are plain, and most precious, &c.” Where, I ask, is this blasphemy?—where the rest of them are, in the bewildered imagination of Mr. C.; for no person that had ever read his bible, and believed in it, would assert any thing to the contrary. But he remarks, that Paul says, that he kept nothing back; but if Paul did not, somebody else has for him. He has quoted “all scripture is profitable,” &c. So I should say; but we have not got it all. The scripture in the Book of Mormon that Mr. C. has quoted, is profitable for one thing, if for nothing else, and that is, to show he is most egregiously ignorant of his bible. I will mention a few books, which the bible says we have not got. Book of Jasher, Joshua x, 13. Book of the acts of Solomon, 1 Kings, xi, 41. Book of Nathan the Prophet, and the book of Gad the Seer, 1 Chronicles, xxix, 28. Book of the prophecy of Ahijah, and book of the visions of Iddo the Seer, 2 Chron. ix, 25. Book of Shemaiah the prophet, 2 Chron. xii, 15. Jude's epistle concerning the common salvation, and many others, both in the old and new testament, might be mentioned. But perhaps the Doctor will tell us that these are untrue as well as the Book of Mormon.

I did think of touching upon some other things referred to by Mr. C.; but as I have already trespassed too

far upon your columns, Sir, I shall forbear; for to follow him through all his meandrings and nonsense would be fruitless; but I would just remark, that the same blindness, darkness, and ignorance of the subject that he has taken upon him to condemn, runs through the whole of it; and as it is with what I have noticed, so with what I have not,—he “understands not what he says, nor whereof he affirms.”

Mr. C. has stated, that I have made an undue use of some remarks made by him to me, in a private communication. The remarks referred to are of a public, not of a private nature, and are made use of by him to elucidate the same subject; and are also in the same connection with the subject referred to in his first communication to the *Sun* and *Liberal*, and were the Doctor all that was concerned in these statements made by him; and had not the subject been dragged before the public, I should have treated him and his communication with the contempt such productions deserve; for his private communication referred to was one of the most virulent, dogmatical, abusive, and ungentlemanly productions that I ever received, and I should have considered it altogether beneath my notice, but for the beforementioned reason. Respectfully, &c.

JOHN TAYLOR.

Hanover-street, Oct, 28, 1840.

EXTRACT OF A REVELATION

Given to the Church of Latter-Day Saints, on the 7th of March, 1831, in relation to the Restoration of the Jews, and the Second Advent of Messiah.—From the book of Doctrine and Covenants, sec. 14.

Hearken O ye people of my church, to whom the kingdom has

been given: hearken ye and give ear to him who laid the foundation of the earth; who made the heavens and all the host thereof, and by whom all things were made which live and move and have a being. And again, I say, hearken unto my voice, lest death shall overtake you: in an hour when ye think not, the summer shall be past, and the harvest ended, and your souls not saved. Listen to him who is the Advocate with the Father, who is pleading your cause before him: saying, Father behold the sufferings and death of him who did no sin, in whom thou wast well pleased: behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be glorified: wherefore, Father, spare these my brethren that believe on my name, that they may come unto me and have everlasting life.

Hearken, O ye people of my church, and ye elders listen together, and hear my voice while it is called to-day, and harden not your hearts; for verily I say unto you that I am alpha and omega, the beginning and the end, the light and the life of the world: a light that shineth in darkness and the darkness comprehendeth it not: I came unto my own and my own received me not; but unto as many as received me gave I power to do many miracles, and to become the sons of God, and even unto them that believed on my name, gave I power to obtain eternal life. And even so I have sent mine everlasting covenant into the world: to be a light to the world, and to be a standard to my people and for the Gentiles to seek to it: and to be a messenger before my face to prepare the way before me. Wherefore come ye unto it, and with him that cometh I will reason as with men in days of old, and I will show

unto you my strong reasoning: wherefore hearken ye together and let me show it unto you, even my wisdom, the wisdom of him whom ye say is the God of Enoch, and his brethren, who were separated from the earth, and were received unto myself—a city reserved until a day of righteousness shall come—a day which was sought for by all holy men, and they found it not because of wickedness and abomination: and confessed that they were strangers and pilgrims on the earth: but obtained a promise that they should find it, and see it in their flesh. Wherefore hearken and I will reason with you, and I will speak unto you and prophesy as unto men in days of old, and I will show it plainly as I showed it unto my disciples, as I stood before them in the flesh, and spake unto them saying: As ye have asked of me concerning the signs of my coming, in the day when I shall come in my glory in the clouds of heaven, to fulfil the promises that I have made unto your fathers: for as ye have looked upon the long absence of your spirits from your bodies to be a bondage, I will show unto you how the day of redemption shall come, and also the restoration of the scattered Israel.

And now ye behold this temple which is in Jerusalem, which ye call the house of God, and your enemies say that this house shall never fall. But verily I say unto you, that desolation shall come upon this generation as a thief in the night, and this people shall be destroyed and scattered among all nations. And this temple which ye now see, shall be thrown down that there shall not be left one stone upon another. And it shall come to pass, that this generation of Jews shall not pass away, until every desolation which I have told you concerning them, shall come to pass. Ye say that ye know

that the end of the world cometh; ye say also that ye know that the heavens and the earth shall pass away; and in this ye say truly, for so it is; but these things which I have told you, shall not pass away until all shall be fulfilled. And this I have told you concerning Jerusalem, and when that day shall come, shall a remnant be scattered among all nations, but they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled.

And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth. And the love of men shall wax cold, and iniquity shall abound; and when the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel; but they receive it not, for they perceive not the light, and they turn their hearts from me because of the precepts of men; and in that generation shall the times of the Gentiles be fulfilled: and there shall be men standing in that generation, that shall not pass, until they see an overflowing scourge; for a desolating sickness shall cover the land: but my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die. And there shall be earthquakes also, in divers places, and many desolations, yet men will harden their hearts against me; and they will take up the sword one against another, and they will kill one another.

And now, when I the Lord had spoken these words unto my disciples, they were troubled; and I said unto them, be not troubled, for when all

these things shall come to pass, ye may know that the promises which have been made unto you, shall be fulfilled: and when the light shall begin to break forth, it shall be with them like unto a parable which I will show you: ye look and behold the fig-trees, and ye see them with your eyes, and ye say when they begin to shoot forth and their leaves are yet tender, that summer is now nigh at hand: even so it shall be in that day, when they shall see all these things, then shall they know that the hour is nigh.

And it shall come to pass that he that seareth me shall be looking forth for the great day of the Lord to come even for the signs of the coming of the Son of man; and they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath; and they shall behold blood and fire, and vapours of smoke; and before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and stars fall from heaven; and the remnant shall be gathered unto this place: and then they shall look for me, and behold I will come: and they shall see me in the clouds of heaven clothed with power and great glory, with all holy angels: and he that watches not for me shall be cut off.

But before the arm of the Lord shall fall, and an angel shall sound his trumpet, and the saints that have slept, shall come forth to meet me in the cloud. Wherefore if ye have slept in peace, blessed are you, for as you now behold me and know that I am, even so shall ye come unto me and your souls shall live, and your redemption shall be perfected, and the saints shall come forth from the four quarters of the earth.

Then shall the arm of the Lord

fall upon the nations, and then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble and reel to and fro, and the heavens also shall shake, and the Lord shall utter his voice and all the ends of the earth shall hear it, and the nations of the earth shall mourn, and they that have laughed shall see their folly, and calamity shall cover the mocker, and the scorner shall be consumed, and they that have watched for iniquity, shall be hewn down and cast into the fire.

And then shall the Jews look upon me and say, What are these wounds in thy hands, and in thy feet? Then shall they know that I am the Lord: for I will say unto them, These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their King.

And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them: and satan shall be bound that he shall have no place in the hearts of the children of men. And at that day when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins: for they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived, verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance: and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their

midst, and his glory shall be upon them, and he will be their King and their Lawgiver.

And now, behold I say unto you, it shall not be given unto you to know any further concerning this chapter, until the new testament be translated, and in it all these things shall be made known: wherefore I give unto you that ye may now translate it, that ye may be prepared for the things to come; for verily I say unto you, that great things await you; ye hear of wars in foreign lands, but behold I say unto you, they are nigh even at your doors, and not many years hence ye shall hear of wars in your own lands.

Wherefore I the Lord have said gather ye out from the eastern lands, assemble ye yourselves together ye elders of my church; go ye forth into the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me; and with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the most high God: and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it: and it shall be called Zion.

And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven: and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, Let us not go up to battle

against Zion, for the inhabitants of Zion are terrible. Wherefore we cannot stand.

And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing, with songs of everlasting joy.

"A NEW SECT."

(From the Leeds Times.)

[The following article appeared in a few copies of last month's STAR, but was taken out to make room for American News.]

"One of the most recent developments of fanaticism is the appearance of a new sect in different parts of England, entitled 'Latter-Day Saints.' We believe that it made its first appearance in Hertfordshire and Leicestershire, from which counties great numbers of its members have lately emigrated to the United States. The sect has also extended into Lancashire and Yorkshire, and by the labours of its preachers, it is now travelling northward into Durham and Northumberland. The 'Latter-Day Saints' assume to do many extraordinary things. Among other accomplishments peculiar to those who believe in the new doctrines, they are declared to possess the power of casting out devils, of curing the sick by laying hands on them, of resisting the operation of the deadliest poisons, of speaking with new tongues, and of working miracles of various kinds. They state that no ministers now upon the earth preach the gospel but themselves, and that only to them have the supernatural gifts of the church been vouchsafed. The kingdom of God, they say, is open only to those who have been baptized by immersion. In addition to the Bible, they state that they are

in possession of another work of equal authority, entitled "The Book of Mormon," the original of which was found engraved in brass plates in the central land of America. Finally, they consider this is the last generation of mankind, and that they have been sent into the world expressly on purpose to prepare the way for the Son of Man."

I see nothing of the appearance of fanaticism in the doctrines described in the foregoing article, except that part of it which is not true.

The statement concerning no minister preaching the gospel but the Latter-Day Saints, is incorrect. The Latter-Day Saints judge no man, they simply state what the gospel is, as taught by the apostles, and then declare that those who teach differently from the Apostle do not preach the gospel, and then leave the world to judge for themselves how far to make the application.

A record found on "brass" plates is incorrect, it was 'gold,' not 'brass.'

Neither do the Saints hold "that this is the last generation of mankind." So far from this we consider that men will multiply during the Millennium, and after Christ comes.

It is true, the Latter-Day Saints have a mission to prepare the way for the second advent of Messiah, by preaching the baptism of repentance for remission of sins.

THE FLOOD IN FRANCE.

AWFUL DESOLATIONS.

The accounts from the south and east of France of the extent of the inundations and of the dreadful ravages they have occasioned are quite appalling, and it is to be feared that the total damage occasioned must have

been very great indeed. *The Monitor* says:—

"Telegraphic despatches from Lyons, dated on Friday, and from Nismes, on Thursday, reached the government on Saturday, announcing that the country is still in a deplorable state. When the first despatch was sent off, the Saone was pouring its waters into the Rhone through the middle of Lyons. A telegraphic despatch from Marseilles of the 4th, makes known that the Rhone has broken through its banks, and covered 60,000 acres in the arrondissement of Arles with its waters, causing losses estimated at several millions of francs. The Marseilles mails, which ought to have arrived in Paris on Tuesday and Wednesday, did not reach the post-office till between 3 and 4 o'clock on Saturday afternoon. They were unable to get into Avignon, which was completely inundated on the 31st ult., and after losing a considerable time at Tain and Valence, were only able to make their way through the by-roads. The last of those mails was able to get on only by sending a man on horseback before it to sound the roads, which were three feet deep in water. It is probable that the mails still due, and of which no accounts have been received, have been stopped at the same point. Measures have been taken to establish a communication between Paris and Marseilles, through Lyons, Grenoble and Gap.

A Lyons letter of the 7th inst., states—

"The flood of the Saone appears to have reached its utmost height. To this moment the consequent disasters have been the fall of four bridges, over one of which—the Mulatiere, the St. Etienne railroad ran. Vaize is entirely depopulated, and the streets are so choked up with the

ruins of the houses thrown down, that it is impossible to make way into them. The veterinary school is threatened, and it has been necessary to make use of escape and flying bridges to get the students out. Such of the inhabitants as have been driven from their houses, have found asylums and sustenance either on the heights above the town or in the surrounding communes. Provisions have not been wanting in Lyons, and have been distributed in such streets as are inundated."

Extract of a letter from Lyons of the same date:—

"At least 100 houses have fallen in Lyons, and among them several four and five stories high. There is a general desolation, numbers are reduced to the uttermost misery, being left without bread, or the means of earning any, at the very commencement of the winter. The waters have begun to retire to-day; but a new scourge has come to visit those whose houses remain standing though flooded. Thieves are so numerous that all those of the neighbouring towns, must have made this their rendezvous, in order to take advantage of the general confusion. During the whole of last night musket shots were heard—they were fired against these marauders, who making use of boats, were attacking houses surrounded by the water. The Saone is more violent than ever. It passes over the Serin-bridge, has carried away the whole of that of St. Vincent, and one half of that of the Feuillée. The stone bridge is shaken, and the residents of the houses adjoining it are removing. The Seguin-bridge is partly carried away, but it is hoped that the main pier will resist, although it is entirely covered. The bridge of Tillat forms a species of dam, the water being higher than the arches

The Chazourne-bridge is gone, and that of the Mulatiere gave way this morning. The Saone has made a passage to the Rhone through the Rues Port Charlet and Port des Cordeliers. There is a strong current through the Place de l'Herberie, the Saone having reached it by the Rue Tetede-Mert. Nearly all the flat fishing-boats and charcoal-barges are sunk under the stone bridge. All the forts and barracks have been opened as places of refuge. Upwards of a hundred houses have fallen at Vaize, which is completely deserted, and a great number at Serin. We went out this morning to the Tapis to take a general survey, and we heard constant sound resembling the noises of the avalanches in the Alps. Last night this scene of destruction and terror was heightened by a large fire. The Fabrique d'Orseille opposite the Serin-bridge, four stories high was entirely consumed.

"Half-past 2 o'clock.—The Saone is still rising, and the Seguin-bridge is gone."

A courier, who arrived yesterday from Marseilles, gives a most alarming account of the effect of the inundation along the Rhone. In several of the towns and villages through which he passed, the water was several feet deep in the houses. On approaching Avignon, he found it quite impossible to get through the town, and was obliged to make a detour of several miles over the mountains in order to get again into the main road. At a place called Attin, the water was in one street even with the first-floor windows, and all communication with the houses on one side of the street cut off. Their only means of getting provisions was from the neighbours passing a basket across by means of a rope, they being able to get out of

their houses by a back entrance, which fortunately was open. The accounts from all parts of the country through which he passed of the damage done were terrific, and there seemed no present prospect of the waters subsiding; indeed, in most localities they were on the increase.

The following is from the *Valence Journal* of the 31st inst.—“The rain has been incessant, and the Rhone, with the addition of the floods it receives from the Saone and Isere, has become higher than it was either in 1802 or 1812. The whole of the valley, at the foot of which the lower part of our town is built, is under water; fields and villages are submerged in one vast lake, above the surface of which nothing is to be seen but the tops of the poplar trees, and here and there the roof of a house. Above we have a dark atmosphere overcharged with dense clouds, through which are flying flocks of wild geese and ducks, hurrying in terror from the rain and thunder which is heard in the distance. The lower town resounds with cries and lamentations. The Prefect has been this morning, with the chief engineer, the commandant of the district, and the colonel of the 14th regiment, and given orders for the first measures of relief. Sailors have since been traversing the Rhone with boats, saving from imminent danger of drowning, men, women, and children. One of these seamen, at the risk of his own life, made his way into a room already invaded by the water, in which was a woman who had been delivered only in the morning, and saved her and her infant. Artillery-waggons are also busily employed in carrying away the wretched inhabitants and their furniture, while other soldiers of the same corps are exerting them-

selves in strengthening the embankment on the right shore of the river with fascines, trees, rocks and other materials. According to accounts from the environs, the Doux has inundated the town of Tournon, and so completely covered the bridge that it is feared it cannot stand. The tocin has been sounded to warn the people. The whole of the students at the college have departed. The entire population of Tain, with very few exceptions, have left their dwellings, and gone up to the hills above the town. The Paris and Lyons road, both above and below the town, is lined with ruined buildings undermined by the flood. The bridge at Crest has been washed away. We are told that not a house remains standing at Caderouse.”

CAPTURE OF ST. JEAN D'ACRE.

(From the *Manchester Chronicle*.)

The following letter was written by an officer on board the *Thunderer*, immediately after the bombardment of St. Jean d'Acre:—

Nore, *Thunderer*, Nov. 4, 1840.

“Before this arrives you will probably hear of the besieging of Acre. We attacked it yesterday; and the *Admiral*, and six other line-of-battle ships, besides five or six frigates, four steamers, and the Turkish *Admiral*, were engaged. We formed into two divisions, and attacked on both sides of the sea batteries. The *Commodore* led in, followed by the *Admiral*, *Thunderer*, *Bellerophon*, and *Revenge*, and anchored in line opposite the front battery. We went in line in two divisions, as above stated, and each ship opened fire as it took up its position, the batteries returning our fire very briskly. The sight of the ships going in to engage and taking up their po-

sitions under the heavy fire of the batteries, was the most magnificent sight I ever witnessed. One line of fortifications mounted eighty 24 and 32 pounders, besides twenty or thirty 13 and 18 inch mortars. The ships poured in their broadsides in the most terrific manner. It was one continued roar of guns, and the smoke darkened the atmosphere. The shot from the batteries was flying about the *Thunderer* in every direction; but, strange to say, only one shot struck us, and not a man was either killed or wounded. Some two or three guns kept continually firing on the *Thunderer*, but nearly every shot went between our foremast and mainmast, without taking effect.

"We commenced the action about two o'clock, and about four the most terrific explosion that could be imagined took place on shore. One of their magazines, containing 500 barrels of powder, blew up, over which were stationed 2,000 soldiers, the whole of whom were buried in the ruins, which covered a space of one acre. Many women and children were also killed by the explosion. By six o'clock we drove them from all their guns except two or three. At sunset we ceased firing, and the batteries also stopped their fire. We then hauled off into deep water for the night. At twelve o'clock a boat came off from the shore to say that the troops were evacuating the town, and a force was immediately sent ashore and possession taken, scarcely a shot having been fired on landing.

"November 6.—I went on shore yesterday to see the effects of our shot, and I could hardly believe that such destruction could have been made in so short a period. I walked along the ramparts, and observed the dead bodies lying by the guns, some with

their heads off, and others with part of their bodies shot away. Some of the guns were dismounted, and others were rendered useless by the breast-work falling upon them. I saw one 84-pounder burst, and lying in two halves. Every place seems to have experienced the effects of our shot; but the ruins of the magazine were the most dreadful sight the mind could imagine. The Turks, and the Egyptians in the Turkish service, were busy pulling the dead bodies from the rubbish, and possessing themselves of every article of clothing which better suited their taste than their own. One cannot walk here without treading upon the dead bodies, and everywhere amongst the rubbish you observe hands and feet exposed, the rest of the body being hid by the ruins. The cattle has shared the same fate as their owners, and are to be seen lying dead in every street. We found in the town 200 or 300 brass pieces of cannon, 50 or 60 mortars, and I do not know how many iron ones; but there were 120 mounted on the sea batteries, from 24 to 84 pounders. The town is filled with stores and ammunition. The largest magazine contains 8,000 barrels of powder, and a very large quantity of shot and shells. The mountaineers have brought in 3,000 prisoners, and three Frenchmen amongst them.

"FALSE DOCTRINE."

"Your preacher preaches false doctrine," exclaimed a sectarian in Manchester, to one of the Saints. "Ah!" enquired the other, "Wherein does he preach false doctrine?" "Why, in telling the people to go to America, to be sure," said the sectarian. "and," continued he, "there is nothing in the Bible that commands people to go to

America." "Ah!" replied the other, "and there is nothing in the bible which commands people to stop in Manchester; so I wonder how you dare stay in so unscriptural a place another night; for certainly no one ought to live in England unless they can find scripture for it, any more than in America." This, of course, ended the dialogue.

Now, really it would seem, that when millions are either starving or slaving for a precarious subsistence in this country, it would not need much teaching or scripture to persuade them to go where provisions and land are cheap and plenty, and employment in abundance for millions of people. We think a little common sense, or even instinct, would teach them the propriety of emigrating to a new and a better country. But, however, the Latter-Day Saints must use their own judgement about such matters: those who chuse to emigrate, and those who chuse to stay in this country, both have our fellowship. We have no control of such matters: our mission is to preach the gospel, and persuade men to seek and enjoy the Spirit of the Lord, and the Spirit will lead them aright in all their calculations.

GLORIOUS TIDINGS IN RELATION TO THE JEWS.

The following is from the *Manchester Chronicle*, and goes to shew that the Lord is indeed preparing the way for the return of the Israelites to the land of their fathers. Indeed the way seems already prepared, so far as civil and religious liberty is concerned. The Turkish empire, after holding that people and their country in the most abject oppression for centuries, has at length come out and granted the most

perfect civil and religious liberty to all the Jews, not of Palestine only, but of the whole empire:—

A firman addressed to the Chief Judges at Constantinople, at the head of which His Imperial Majesty the Sultan, has written, with his own hand, the following words: "Let that be executed which is prescribed in this firman."

An ancient prejudice prevailed against the Jews; the ignorant believed that the Jews were accustomed to sacrifice a human being, to make use of his blood at their feast of the Passover.

In consequence of this opinion, the Jews of Damascus and Rhodes (who are the subjects of our empire) have been persecuted by other nations. The calumnies which have been uttered against the Jews, and the vexations to which they have been subjected, have at last reached our Imperial throne.

But a short time has elapsed since some Jews dwelling in the Isle of Rhodes have been brought thence to Constantinople, where they have been tried and judged according to the new regulations, and their innocence of the accusations made against them fully proved. That, therefore, which justice and equity required has been done in their behalf.

Besides which, the religious books of the Hebrews have been examined by learned men, well versed in their theological literature, the result of which examination is, that it is found that the Jews are strongly prohibited not only from using human blood, but even that of animals. It therefore follows that charges made against them and their religion are nothing but pure calumnies.

For this reason, and for the love we

bear our subjects, we cannot permit the Jewish nation (whose innocence of the crime alleged against them is evident) to be vexed and tormented upon accusations which have not the least foundation in truth, but that, in conformity with the Hatti Scherif which had been proclaimed at Gulbana, the Jewish nation shall possess the same advantages and enjoy the same privileges as are granted to the numerous other nations who submit to our authority.

The Jewish nation shall be protected and defended.

To accomplish this object we have given the most positive orders that the Jewish nation dwelling in all parts of our empire shall be perfectly protected as well as all other subjects of the Sublime Porte, and that no person shall molest them whatever (except for a just cause), neither in the free exercise of their religion, nor in that which concerns their safety and tranquillity. In consequence, the present firman, which is ornamented at the head with our "Hoomaioon" (sign manual), and emanates from our Imperial Chancellerie, has been delivered to the Israelitish nation.

Thus you, the above-mentioned judge, when you know the contents of this firman, will endeavour to act with great care in the manner therein prescribed. And in order that nothing may be done in opposition to this firman at any time hereafter, you will register it in the archives of the tribunal; you will afterwards deliver it to the Israelitish nation; and you will take great care to execute our orders and this sovereign will.

Given at Constantinople, the 12th Ramasan, 1256 (6th November, 1840).

THE LATTER-DAY SAINTS.

"This sect have, in ten years, increased from six individuals to nearly twenty thousand. In Hancock, McDonough, and Adams counties, Illinois, they have increased rapidly since last fall, several influential families having joined them. They have purchased a tract of land on the Mississippi, at the head of the Des Moines Rapids, comprising about 20,000 acres. They have commenced the publication of a paper called "*The Times and Seasons*." They call their town Nauvoo. They denominate their church, the 'Church of Christ of Latter-Day Saints.' Their twelve apostles have recently gone on a mission to England. They appear to have mingled much evangelical truth with their daring imposture and extravagant delusion. It is by this amount of truth that many are deluded to join them. Their error does not consist so much in the doctrines they teach, for these are taken from the Bible; but in their audacious claim that their book is a revelation from God. Of this they have no proof: they work no miracles; they make no prophecies. They afford none of the evidences which we have required of men bringing revelation from God; yet many are deluded, and become full believers without evidence. How important is thorough instruction in the churches, especially in seasons of awakening!"—*N. Y. Evangelist*.

It would seem from the foregoing remarks of the *Evangelist*, that, after the Latter-Days Saints have spread mostly throughout the United States, Canada, and England, Ireland, Scotland, and Wales, numbering hundreds of thousands; and after having published no less than five different peri-

odicals, viz.: "Evening and Morning Star," "Latter-Day Saints' Messenger and Advocate," "The Elders' Journal," "The Times and Seasons," and "The Millennial Star;" and after having built up nine towns, viz.: Kirtland, (Ohio,) Independence, Far West, Dewitt and Divahman, (of Missouri,) and Nauvoo, Montrose, Nashville, and Keokuk, of Illinois and Iowa, and after having spread their settlements for acres of miles around these towns; I say it would seem after all this, that the editor of the *Evangelist* has just awaked from a long lethargy, and found that the sect exists—that it has built a town, and commenced to publish a paper! What wonderful discoveries the learned Editor has made!!!

Having given the world this important information, he then informs them that our doctrines are according to the Bible, but still we are awfully deluded, and that we work no miracles, and make no prophecies,—consequently, that we give no proof of the truth of our system.

All this is very strange indeed: in acknowledging our doctrines to be according to the Bible, he destroys all other modern religious systems; for our doctrines are as widely different from the doctrines of all modern Christendom, as the heavens are higher than the earth, or as noonday differs from midnight.

If the *Evangelist* cannot believe a system which is according to the Bible, without a miracle to prove it, how then can we believe his system, which is contrary to the bible, and still he works no miracles to prove it?

Surely his words are true, in relation to the importance of thorough instruction. It would take much instruction indeed to cause the human mind to reject a Bible doctrine for want of miracles, and to embrace an unscriptural

system like that which the *Evangelist* supports, while at the same time the Editor and his followers work no miracles and give no evidence either from scripture, or from any other source.

NEWS FROM THE ELDERS.

Brother Snow writes from Birmingham, under date of Dec. 6th. He says, "The church there now numbers sixteen," and that "many more are on the eve of being baptised." He also informs us that the church at Greet's Green now numbers about 40 members; and that "several more in that place will soon become citizens of the kingdom of Zion." One of the methodist preachers of that place had become obedient to the faith.

Bro. Burnham writes from Wrexham, Wales, under date of Dec. 23rd, as follows:—

"Dear Brother,—We are labouring in this country with some considerable success. The brethren at Overton have baptised 56 converts, and some more are ready to go forward. There is great opposition in this place and Overton. The priests have raised in opposition to the truth, and they slander and falsify men's characters; one of them gave out public notice, that he was going to preach upon the doctrine of the Latter-Day Saints, to show their delusion, and invited the people to attend. I attended, and heard them. They commenced with their own assertions, and continued with newspaper stories, and with letters from the apostates; never mentioning but one passage in the bible; nor did they mention anything of our belief, excepting the "Book of Mormon," and the book of "Doctrine and Covenants." When he had ended, he gave the Saints an invitation to reply. I rose,

and observed, that the gentleman had not mentioned our doctrine. I then commenced to lay before them our principles from the Bible, but was interrupted. One of the priests said he could prove that we did not believe the bible, and that he could prove it from the bible. He then gave me a challenge for discussion upon the subject. The Bible is to be the test, without any man's commentaries, opinions, or newspaper stories.

"The discussion commences on Thursday evening, at six o'clock, at Overton, and continues three hours each night, for three nights. I have found a people in this place who come nearer the principles of the Latter-Day Saints than any other people I have ever seen in any other part of the world. * * * It must be there are many of the seed of Abraham in this place, or the devil and his emissaries would not fight so hard: for certainly some of them act more like demons than they do like men. My love to all the faithful in Christ Jesus.

"Yours, in the gospel covenant,

"JAMES BURNHAM."

Brother Joseph White writes from Cheshire, near Audlons, under date Nov. 9th, as follows:—

"Dear brother Pratt,—The last time I wrote to you it was rather a melancholy story; but I thank the Lord that he has blessed us abundantly of late. When we first set off upon our mission we had to lodge in fields, but now the Lord is blessing us with the blessings of heaven and of earth. There is a very large field for the gospel in this region of country.

"We have baptised five persons this last week, and two more are coming forward in another neighbourhood this evening. There are many more who believe in the truth, in this region of country. The work has but

just commenced here, but it is making rapid progress."

Brother Blakalee writes from the Isle of Man, under date of Dec. 4th, as follows:—

"Dear brother Pratt,—I am in Douglas, preaching in public and private. Prejudice is fast removing, and there is quite a spirit of enquiry among the inhabitants of the town and country round about. I have large congregations, and good attention. There have been four persons baptised in town this week, and four more in the country, since I arrived. Several more are ready to come forward."

Brother Kingston writes from Dymock, Herefordshire, under date of Nov. 14th, as follows:—

"Dear Brother,—I write to inform you how the work of God is prospering in this region. I have been through some of the churches in this region of late, and I find that the fishers have fished till the little pools are full. We want to send them to some larger place, if providence should open the way. This is not the case in one place only; but nearly all places in this region. I cannot tell the increase of the numbers since Conference; for the work continues rolling forward. Some of our worst enemies are falling in with it. I ordained one man an elder, who has been like a persecuting Saul; and one priest, who opposed elder Woodruff, and some of the others, time after time. The power of healing is with us, and we have great persecution in some places. The field is widening, and labourers are increasing. Our lives are threatened; but no one killed as yet. Our greatest persecutors are the scribes and pharisees."

Brother Orson Pratt writes from Edinburgh, Scotland, under date of October 17th, as follows:—

"Dear Brother,—I received both of your letters some time since, and was glad to hear of the news. I am enjoying good health, and in good spirits. The work progresses slowly in Edinburgh. Some baptised every week.

The church here numbers 74 members. There are some to be added by baptism this week. * * * We preach about seven times on every Sabbath, and we also preach every night, in the streets. When the weather will permit, large congregations gather round us eager to hear. During our last three meetings in the streets we disposed of something like eighty printed addresses. The people here will get waked up after awhile, and begin to oppose. The work will go ahead, however, opposition or no opposition."

Brother Joseph White writes again under date of December 4th, as follows:—

"Dear Brother in the Lord, I take the liberty of informing you of the progress of the work of the Lord, since I wrote to you before. We have more preaching places than we are able to fill at present, both in Shropshire, and in Cheshire. We have baptized 18 in all, 9 in Rees, and 9 in Audlum, Cheshire."

A letter from Brother Jacob Peart, under date of Dec. 5th, informs us that "the church at Alston is growing at present far beyond anything that we before witnessed, since we embraced the everlasting gospel, for which we feel thankful to God. Pray for us, dear brother, that we may improve the gifts we have received, that the Lord may impart more of them unto us."

Elder Blakslee writes from Douglas, (Isle of Man) under date of

Dec. 11th, as follows:—"Dear Brother Pratt—The priests of the island are in trouble at present; they know not what to do, or which way to turn; they are complaining bitterly. They have few or no hearers at present. One of them went to the high bailiff with a bitter complaint, saying that he had no hearers on Sunday, and he knew not what it meant; but after his meeting was concluded, on going to the New Market, where the Saints were, he could not get in, the room was so full; for, said he, "My whole congregation was there." He insisted that something must be done to drive them (the Saints) out of town; for continued he, "They must be put down in some way or other; and we want you to let the belman go round, and notify the people that there will be a meeting at the New Market Room, of the philanthropists of the town of Douglas, to put the Latter-Day Saints down." But the bailiff replied, that "the Saints did not send the belman, neither shall he go for you." When they applied for the room for so vile a purpose, the manager demanded fourteen shillings in advance, which they refused to give at first, but finally concluded to do so, when on applying a second time, one pound in advance was demanded, or they could not have the room at all; so they have not yet succeeded in getting up the meeting.

"News came likewise from the country where Bro. Clark was preaching last Sabbath, that the priests had no congregations, but that Bro. Clark was preaching to hundreds. So, you see that they are in trouble in the country as well as here. Many are believing, and we expect some more will come forward in baptism next Sunday."

SPREAD OF THE GOSPEL.

We are pleased to hear the cheering news from so many of our elders in different parts, in relation to the progress of the great work of God. We would also say that the work is progressing in Bolton and in Stockport, with a rapid progress, far exceeding any former period. Elder Crooks is labouring in Bolton with much success. In Stockport, houses are filled to overflowing, and many are coming forward for baptism every week. We were informed that ten persons would probably be confirmed there last Sabbath. The work has also commenced in Oldham. Meetings there are well attended; six persons were baptised there on the Sunday before last—one of these was a preacher of the Methodist Connection, if we are correctly informed. The work in Manchester is moving forward with steady progress; we confirmed ten persons on Sunday last; and three at the water's edge, where they were baptised, on Tuesday the 8th instant.

May the Almighty speed his work, and bless the believers with signs following, and with grace and wisdom to escape all the judgments which await the wicked, and to stand before the Son of Man for Christ's sake. Amen.

SIGNS IN THE HEAVENS.

The following Account is taken from a printed sheet which has been lately published, and is supposed to be authentic; but we cannot now readily ascertain the exact date of this singular occurrence.

"A most wonderful phenomenon was observed last week by the inhabitants of Hull and the neighbourhood. A perfectly blood-red flag was seen

flying in the elements, which illuminated the horizon for many miles around. At intervals it changed its form, assuming that of a cross, sword, and many other shapes. At one o'clock on Friday morning the town was nearly as light as noonday; the inhabitants were parading the streets, fear and dismay pictured in their countenances. This wonder continued until three o'clock, when it gradually went to the westward, illuminating the Humber, as it seemed to sink in her waters. Then for a few seconds all became total darkness, when from the north-west by north, arose the most beautiful light, which shot away towards the western hemisphere, leaving in its train the most beautiful and variegated colours, and which the eye might readily form into armies drawn up in the order of battle, charging and retreating alternately, and then again all was wrapped in the sable curtains of night.

It appears that many signs were seen on the same night, in different parts of the kingdom."

BROTHER JAMES MAHON'S

Statement in regard to the accusations alleged against him in Mr. Taylor's pamphlet.

Brother Mahon has written for publication, and put into our hands, a statement in regard to this matter, shewing wherein Mr. Taylor has falsified and misrepresented the whole matter; together with an acknowledgement of his fault, in having any thing to do with that affair: he humbly asks the forgiveness of his brethren and sisters. We trust they will be satisfied with this brother, and forgive him for the unintentional error into which he was dragged by the influence of mistaken men.